

A
DISCOURSE
Concerning the Nature
OF
CHRIST'S KINGDOM,

With
Relation to the Kingdoms of this WORLD ;
IN

Two Sermons Preach'd at S^t MARIES
BEFORE THE

Univerfity
OF

C A M B R I D G E . ?

By MILES BARNE Fellow of S^t Peter's College.

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C A M B R I D G E ,

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TO THE
Reverend and Right Worshipful
Dr Nathaniel Coga
VICE-CHANCELLOR
And Master of *Pem. Hall*;
Dr Joseph Beaumont
Regius Professor of DIVINITY
And Master of *S^r Pet. College*;
And Other the Worthy
HEADS of the University of
CAMBRIDGE.



*Should not presume to prefix
Your Great Names to this
mean Discourse, were I not en-
courag'd thereto, by the Kind
Reception it found from you, when I had*
A 3 *the*

The Epistle Dedicatory.

the Honour to Preach it before You. Your Attention then, made me believe it not altogether Impertinent ; And Your Approbation since, makes me think it not altogether unfit for the Publick. It sets forth Guarded by Your Authority, And therefore defies the Censure of the Factionous, and Schismatical. For them to Cavil where you have given Judgment, will only betray their wonted Prejudice. Neither will Ye be asham'd of the Dedication, when it shall appear, That the Discourse represents You, in Your Principles and Practices, in Relation to the Government both of Church and State. You are Undoubtedly, in Your Capacities, the Stable Supports and Ornaments of Both. For though Ye are
fix't

The Epistle Dedicatory.

fix't to particular Spheres, yet Ye Influence the Nation by Your Learning, Prudence and Loyalty. His Majesty did lately, of His own Accord, vouchsafe to Honour You, with His Royal Presence, which Gracious Act does sufficiently Testifie to the world, How well Ye have behav'd Your Selves, in the Government of this His University, and How worthy He thinks You of Greater Dignity. May Ye always enjoy His Royal Protection, increase in the Esteem of all Virtuous and Judicious Men, and never lose the Reputation Ye have already Gain'd as in Your several Colleges, so in the University in General, which is at this Day by Your wise Conduct so well manag'd, as to be Dreaded by the Faction, Loved and Respected by all
Good

The Epistle Dedicatory.

*Good Subjects. That Ye would reckon
me in the number of these is the Great
Ambition of*

Your most Devoted

and Obedient Servant

M. Barne.

A
S E R M O N

Preach'd before the

University

O F

C A M B R I D G E.

S^c John 18. 36.

Jesus answer'd, My Kingdom is not of this world.—



Which answer was occasion'd by
Pilat's Question, *What hast thou* Joh. 18. 35.
done? For Pilate urging Christ
to confess, whether He were
guilty of the Crimes laid to
his charge by his goodly Ac-
cusers the *Chief Priests*, which were no less
than *Higb Treason* and *Blasphemy*, gave Him
an opportunity to discourse of the Nature of

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His

A Sermon Preach'd

His *Kingdom*; And from thence to shew the *Malice* and *Falsity* of their *Accusation*. He did not deny Himself to be a *King*, but from the *Quality* of his *Kingdom*, gave sufficient Proof, that He was falsely accused as a *Traitour* and *Enemy* to *Cesar*. As much as if He had said, I confess my self to be a *King*, yet by renouncing all earthly *Sovereignty*, I make it plainly appear to you *Pilate*, whom I own to be my *Lawfull Judge*, for as much as you are commissioned by *Cesar*, as He is by God; That my *Accusers* the *Chief Priests* and their *Accomplices* are a *Pack of Profligate Villains*, resolv'd to take away my Life, either through *Malice*, *Revenge*, or what is worse, the *Unnatural Pleasure* they take in *shedding of Innocent Bloud*. And to effect this their *Hellish Design*, they have no surer method, no more plausible Pretence, than to lay to my charge Crimes which I never was guilty of, and such as my very soul abhors. They would persuade you, That I am a *dangerous Person*, an *Enemy to Cesar*, and a *Conspiratour against the Government*. That I would subvert the *establish'd*, and introduce a *false Religion* of my own. Whereas, had I any such *Design*, I should not have appear'd in such mean circumstances, as hitherto I have done,

done, attended only with a few *poor Disciples*, and They too unarm'd; and moreover, by me strictly commanded not to draw the sword against *Publick Authority* upon any provocation whatsoever: But like your *Emperours* I had march'd with my *Guards* about me, and appear'd at the *Head of twelve Legions of Arm'd Angels*, who should have fought my *Battels*, confounded mine *Enemies*, and not have suffered me to have been deliver'd into their *Hands*. And therefore believe me *Pilate, Caesars Kingdom* is in no danger of being overthrown by mine; which is no other, than what the *Jewish Prophets* have foretold should be set up in these Days. A Kingdom which would Legitimate the *Jews*, and make them what they falsely pretend to be, *Children of the Faithfull Abraham*. A Kingdom which would make *Cæsar Great and Happy*, by making His Subjects *Obedient and Loyal to Him*, whilst he approves Himself so to the *King of Heaven*. This seems to be truly the Reason of Christs Declaration---*My Kingdom is not of this world*. From which Explication of the words, and the several Circumstances of our Saviours Tryal we may observe: 1. *Under what vizard Calumny commonly wreacks its malice upon Innocent Persons.*

1.

2. Secondly, *The stedfast meen, and undaunted carriage of Innocency under the most extream violence of its Oppressors.*
3. Thirdly, *The salvage Fury of the Multitude, who when stirr'd up by the Rulers, nothing can appease, but their louder cries, Crucifie, Crucifie, must prevail.*
4. Fourthly, *The Frailty of Judges, sometimes through Fear, but oft'ner through secular Interest, corrupted to go against their Judgments.* But because these observations seem rather to arise from the previous and subsequent Circumstances of our Saviour's Tryal, than any immediate foundation in the Text it self, I shall be very brief in their *Illustration.*
1. First, *Under what vizard Calumny commonly wreaks its malice upon Innocent persons.* *Humane Nature notwithstanding all the Affronts and Indignities which M^r Hobs hath thrown upon it, is of it self very civil, obliging and compassionate.* In common speech, *Humanity and Civility* signifie the same thing. Nothing makes a deeper impression upon our minds, than to see *Virtue oppress'd*, nothing is more grating than to see *Villany prosper*: As the *wisest men* have not been free from *Resentments* of this Kind; so the *Best* have not always been able to abstain

abstain from making some undue *Reflections* upon *Providence* upon this account. The *Heroick Patience* of *Job* as 'twas admirable, so 'twas singular, He being the only Example of a meer man, who ran through all the *Dolorous Stages of Affliction*, with an unwearied and unblameable *Constancy*, He alone deserv'd that great Character, *In all this Job sinned not, nor charged God foolishly.* Job. I. 22. This being truly the State of *Humane Nature*. Whenever it has or shall be the Fate of *Innocent persons* to suffer in this Life, to accomplish their *Triumphs* in the other, it must be by making them *Guilty* of the blackest *Crimes*. I shall keep my self to the Instance of my Text, our blessed Saviour; who though He had done no violence, neither was deceit found in his mouth, yet He was accused by a Band of Priests; His *Accusation* was *Blasphemy* and *High Treason*. And so the Son of God was found *Guilty* of *Blasphemy* against God. The *Great Exemplar* of *Loyalty* and *Obedience* was Sentenc'd to die, and executed as the worst of *Malefactors*, a *Traitor* against *Cesar*. Isa. 53. 9.

The *Stedfast meen*, and *Undaunted Behaviour* of *Immocency* under all the *Injuries* of its *Oppressors*. And indeed who but an *Innocent Person* could have sustain'd, with so much *Bravery* and

Greatness of Mind, all those undeserv'd *Indignities* which were thrown upon Our Saviour? For He was *Judas-like* betrayed, by That which should be a Token of the Dearest *Friendship*, a *Kiss*. Rudely apprehended by *Ruffians*. Cowardly deserv'd by his *Disciples*. Inhumanely Buffeted and Scourged by the *Rude Soldiers*. Mockingly Arrayed in a *Purple Robe*. Falsely Sentenc'd to *Death* by Cowardly *Pilate*. And all along His tedious and painfull *Crucifixion*, mock'd and revil'd by His unrelenting *Executioners*. Now as that *Heroick Patience*, which shined forth in our Saviour, under and above all these *Cruelties*, convinc'd All but the *Contrivers* of them, of His *Innocency*, and extorted that Noble *Confession* from the *Centurion*; Certainly this was a *Righteous man*. So if the like *Patience*, does not produce the like Effect in us towards all His *Followers*, whom He out of His mighty Love has enabled to Drink of that bitter Cup, which He Bless'd and Sweetn'd with His Sacred Lips, 'tis not a Sign of their *Guilt*, but of a *Jewish Obdurateness* in our Hearts.

Luk. 23. 47.

3. The salvage *Fury* of the *Multitude*, who if once stirr'd up by the *Rulers*, nothing can afterwards appease, but their Louder Cries, *Crucifie, Crucifie*, must prevail. *Pilate*, ye know, was

was willing to have releas'd *Jesus*. For He pronounc'd Him *Innocent* once and again. But being frightened, He was at length overcome by the Outragious *Glamors* of the *People*; And then against *Law* and His own *Conscience*, He deliver'd Him to the *Will* of His *Adversaries*. Against *Law*, for the *Witnesses* did not agree; against His own *Conscience*, for He took *water* and wash'd His *Hands*, and Foolishly thought by that *water* to wash away the *Guilt* of shedding that *Innocent Blood*, not to be wash'd away but by the *Virtue* of that *Blood* which He caus'd to be *shed*.

The *Frailty* of *Judges* sometimes through *Fear*, but oft'ner through *Secular Interest* corrupted to *Act* against their *Consciences*. I do not find in the whole *Tragical story* of our *Saviours Tryal*, but that *Pilate* was of Himself a very *Good Judge*. That He carried a fair mixture of *Justice* and *Mercy*. For though He understood not the *Great Worth* of the *Prisoner* brought before Him, yet out of the *Gentility* of His *Nature*, he treated Him respectfully. He seem'd rather to pity, than upbraid His *Calamities*. He forbore all *Bitter Sarcasms*, and used no *Reproachfull Language* towards His *Person*; so far was He from encouraging the *Furious Proceedings*

ceedings of His *Malicious Accusers*, by any *Incentive Harangues*, That he endeavour'd, what he could, to *mollifie* and *assuage* them, by *Grave* and *Sober Speeches*. He was as willing to hear the *Defence* of the *Prisoner*, as the *Indictment* which was alledg'd against Him. But notwithstanding all these promising *Signs of Justice*, and an *Impartial Tryal*; when He perceiv'd that the *Chief Priests* and *Elders*, had got the Cry on their side, and that there was *Danger* of loosing His *Judges Place*, if he did not comply with the unruly *Multitude*; when the bloody-minded implacable *Priests* began to *Brave* him on the *Bench*, and tell him to his face, that if he let the *Prisoner* go he was not *Casars Friend*; he deliver'd Him up to the Will of his *Crucifiers*. And neither his pretended *Clemency*, the *Intercession* of his *Beloved Wife*, the apparent, and by him confess'd, *Innocency* of the *Prisoner* could save Him from the *Cross*. And thus the *Great Sacrifice* of the *World*, was *Sacrific'd* to *Interest*, and *Popular Fury*. O Let all the *Judges* of the *Earth* take warning from *Pilat's Frailty*, and learn to do *Justice*, in spite of the *Threats*, and *Allurements* of the world.

But

But to come yet closer to the Text; *Jesus answer'd my Kingdom is not of this world.* Because *Jesus declar'd His Kingdom* not to be of this world, therefore had He not a Kingdom in this world? did not all the *Titles to Dominion* meet and concenter in him? For had not He the Right of Primogeniture, whom the *Father appointed Heir of all things*? Had not He the Right of Creation, by whom *He made the worlds*? The Right of similitude; for was He not the *Brightness of his Glory*, and the express Image of his Person? The Right of conservation, for does He not uphold all things by the word of His Power? The Right of Redemption, for has He not purged our sins?

Heb. I. 23.

And does He not now enjoy the Right of Exaltation, and Possession, for is He not set down on the Right Hand of the Majesty on High? Which of the Potentates of the earth can shew more Glorious, or just Titles to the Sceptres which they sway?

And therefore First, as a Learned Expositor has observ'd, these words cannot be understood so, as to exclude *Christs Right* to a Kingdom in this world, for in the next verse it follows expressly, *for this end; viz. That I might be a King, came I into the world.*

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Joh. 18. 37.

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Secondly,

2. Secondly, These words cannot be understood, as if there were *Kingdoms* of this world, which were originally of this world, though *Christs Kingdom* should not prove to be one of these. This *Exposition* will suit with their *Frantick Humour*, who place the *Origine* of *Dominion* in the People. But what *Jesus* replied to the *Roman President*, in the 11th v. of the next Chapter, does sufficiently confute that wild, and dangerous Position; *ἐκ οὐρανόθεν ἐξουσίαν*, which comes

John 19. 11. from *ὁ ὢν*; *Thou could'st have no Power at all against me, except it were given thee from above.* Now let but the People produce *Jehovah's* special Donation, or immediate Conveyance of Power to them; And then wee'll be content to submit to their Government; But if they can produce no such Instrument, how Impious and Sacrilegious are they, in challenging to themselves the *Origine* of *Dominion*, which belongs solely to *Jehovah*.

3. And therefore, *Tbirdly*, it follows the words themselves cannot bear this Construction, That any just Power should be *Originally* of this world. Force and Might may, But *ἐξουσία* the word used in the *New Testament* to signify Power is *Originally* in God, and *Derivatively* in Kings, as *Gods Vicegerents*.

The Question then seemeth not fully resolv'd

solv'd in what sense Jesus said—*My Kingdom is not of this world.* S^t Chrysostom thinks He spake of the Kingdom of Heaven, for He does not say *my Kingdom is not of this world*, as though He had not a Right to possess the Kingdoms of this world, But because He had a Greater, and more Glorious Kingdom in Heaven. S^t Aug. And I'll trouble you with no more Expositors, thinks He spake of His Church, which is His Kingdom, and not so properly of this world, because it is here only in Pilgrimage, and a state of Probation, and shall not be Perfect and Triumphant untill it be seated in Heaven. But as I told you before, the meaning is plain enough, *My Kingdom is not of this world; i. e.* 'Tis not of the same Nature, and Quality with the Kingdoms of this world. It consists not, as they do, in Outward Pomp, and Grandeur, but is of a Spiritual, and Heavenly Temper. That this is the true meaning of the words will appear;

First, From the manner of its Institution; which was not like that of the Kingdoms of this world; in the servile Submission of men, or any Bloody Conquest over them. He arrived at Sovereignty without Raising of Armies, or Fighting of Battels; neither did He measure the Greatness of His Kingdom, from the Bodily Strength, the Numbers of His Subjects, or the

1.

A Sermon Preach'd

Largeness of his Territories. But contrariwise His Kingdom was founded in the *submission* of the soul; He set up His Standard in the *Inward Man*; And His Power was chiefly manifested in the *Noble Conquests* which He wrought over the *Rebellious Wills*, and *unruly Affections* of men. And this mighty work He effected after a *spiritual manner*. By the *Reasonableness* of His *Doctrine*, and the *Exemplariness* of His *Life*. By the *Majesty* of His *Miracles*, and the *Energie* of His *Spirit*. By strict *Fastings*, and fervent *Prayers*; and all other *severities* of an *Holy Life*. Lastly, by *Attesting the Truth*, and *Dignity* of His Kingdom by His *Bloud*. And thus the Kingdom of Christ, in a short time, spread its *Triumphant Arms* throughout the world. It took *Possession*, in all the Kingdoms of the world; But *dispossess'd* none of the *Kings* of the earth of their *Dominions*. It committed an *holy violence* upon mens *minds*, but left their *Bodies*, and *Estates* free. It conquer'd *Kings*, and subdued their *Subjects*, and yet at the same time establish'd the *Crown* upon the *Head* of the one, by making *Obedience* an *indispensable Duty* in the other.

2. Secondly, *This will appear from the manner of its Administration.* As His Kingdom was at first founded, so was it Govern'd in a manner different from

from the Kingdoms of this world. The Obedience of His Subjects proceeds from a Principle of Filial Love, not of Servile Fear. He secures them in their Allegiance by His Invisible Power, but never constrains them by any Visible Force. He Raised no Taxes for the support of His Government, but Religiously paid them, where they were due. He Enacted no Penal Statutes, Leading to Pecuniary Mulcts, or Corporal Punishments, but yet He submitted to those Laws, and enjoined His Followers to do the same. His Court was so far from being crowded with Ministers of State; that sometimes He had no Attendants at all; And when He had any, they were of no higher rank than poor Fishermen. He was so far from being Ministred unto, that He became the Servant of All, so far from being served upon the Knee, that He Kneeled down, and wash'd His servants feet; so far from sending forth Embassadors to negotiate the Affairs of this world, that He strictly commanded His Disciples to leave them All, whenever they Hinder, or stand in Competition with the Concerns of His Kingdom. Lastly, so far from Constituting Judges with the Power of Life, that He Himself was sentenc'd to the most Ignominious Death. Briefly, as His Kingdom was Spiritual, so were all His Affairs transacted after a Spiritual manner.

I speak not this with the least reflection upon the *Greatness* of the *Kings* of the earth, or the *Laws*, and *Proceedings* of their *Courts* of *Judicature*, whose unhappy *Circumstances* are often times such, that they cannot assume to themselves too much of outward state to retain the *Obedience* of their good, nor enact too severe *Laws* to reclaim the *Licentiousness* of their bad *Subjects*. But only to shew the difference of the *Kingdoms* of this world, and that of the *Gospel*, in the *Administration* of their *Affairs*.

3. Thirdly, This will appear from the manner of subduing His *Enemies*. As He *Governs* His *Subjects*, so he *Conquers* His *Enemies* after a *Spiritual*, and *Heavenly* manner, not by the material, but the sword of the spirit. His weapons are not carnal, but mighty to the pulling down of the strong holds of Satan. As the *Enemies* of His *Kingdom* are chiefly the *Invisible Powers* of *Darkness*, *Legions* of *Devils*, and *Armed Fiends*, so He conquers them by the *Light* of His *Word*, and the mighty *Power* of His *Spirit*. By the *Ministry* of *Angels*, He countermines the devices of *Satan*. The *Captain* of our *Salvation* trusted not in His *sword*, or *spear*. In His *Armoury* are found none of the *bloudy Engines* of *War*. His *Victories* consisted not of slaughter'd bodies, but vanquish'd spirits. For He wrestled

2 Cor. 10. 4.

Eph. 6. 12.

wrestled not against *Flesh*, and *Bloud*, but against *Principalities*, against *Powers*, against the *Rulers of the darkness of this world*, against *spiritual wickednesses in High Places*. Which sometimes He *Exorciz'd* by the *Power* of his *Word*; sometimes He *cast out* by *Fasting* and *Prayer*, always subdued by *Proportioning* His *weapons* to the *strength* and *cunning* of His *Adversaries*. And thus Briefly we have seen in what *Respects Christs Kingdom* is said not to be of this *World*. In *Respect* of its *Institution*, *Administration*, and the manner of *conquering* its *enemies*.

And now upon a review, let us consider, First, I.
whose *Kingdom* they belong to, who propagate *Christ's* after another manner, than 'twas at first founded by *Him*. Who under pretence of *Zeal* for the *Kingdom of Heaven*, disturb the *Kingdoms* of the *earth*; who to *Profelyte Souls* exercise unheard of *Cruelties* and *Injustice* over the *Bodies* and *Estates* of men; who found *Christs Kingdom* in *Bloud*; and make the *Prince of Peace*, the *Author* of unnatural *War*. Who out of needless *Fears*, and self-created *jealousies* of losing their *Religion*, are guilty of such *Practises*, as not only the *Christian*, but even *Natural Religion* *Detests* and *Abhors*. I hope all men will grant, that the *Peace* of the *Government* is of far greater concern,
than

than the *Toleration* of this, or that *private Opinion* in matters of *Religion*. For by *disturbing* that, the *Innocent* are often involv'd in *Temporal* miseries, the *Disturbers* themselves, if they perish in the *Rebellion*, are in danger of *eternal* damnation. But sure I am, no man shall be call'd to an *Account* hereafter, for not publicly exercising his own *Private Opinions*, in opposition to the *establish'd Religion* of the Land; and which is by Him confess'd to hold all the *Fundamentals* of *Salvation*, and to be free from any *damnable error*. Briefly the *Christian Religion* as it is Instituted by *Christ*, is the *greatest security* to *Temporal Governours*; And if it be made use of to the *prejudice* of the *present Possessor*, or his *Lawfull Successor*, 'tis then abused, the *Author* of it betrayed, and the *Great Design* of it perverted.

2. Secondly, *Whose Kingdom* do they belong to, who negotiate the *affairs of Souls*, after another manner than *Christ* did. Who aim at *Superiority* in the *Church*, with a *Design* to *Lord It* over *Christs Flock*, and exercise *Tyranny* over the *Consciences* of men. Who take upon them the *Ministerial Function*, to gratifie their *Avarice* and *Ambition*, and make the *Patrimony* of the *Church* *subservient* to *base Secular ends*. Who if once arriv'd to a pretended *unappealable degree of Hierarchy*, presently

sently exalt themselves above all that is called God. These are so far from being Faithfull Subjects of Christs Kingdom, that they are the very enemies of Christ. For if the Governours of the Church, of Good Shepherds become Ravenous Wolves; And instead of Reducing the Strays to the Flock in the Spirit of meekness, they shall by their Pride, and Haughtiness Drive the Sheep from thence; what a sad account will they have to make hereafter to the Great Shepherd of Souls. How guilty the Pope and his Ecclesiasticks have been of this Charge, I shall not need declare. But so long as the Governours of the Church execute their High Calling, according to Christs Prescript, the Practice of the Apostles, and Primitive Bishops, with Humility, Sobriety, Hospitality, Gravity and Moderation; there is yet great hopes, that the Governed, the People, may yet bring forth the blessed Fruits of Love, Peace, Joy, Obedience, Long-suffering, Goodness, Faith, Meekness and Temperance.

Thirdly, Let us enquire whose Kingdom they belong to, who would destroy all those whom they account the Enemies of Christs Kingdom, with other weapons, than He hath allowed of. Of all Feuds, those about Religion are the fiercest. And therefore 'tis well the Captain of our Salvation hath told us what

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kind of Armes we are to use in its *Defence*; otherwise the *Christian Camp*, through the *Perverseness* of the *Commanders*, had made but one common *Field of Bloud*. *Lukewarmness* in *Religion*, or an *Indifferency* to *All Religions*, is as bad as if we profess'd none at all. To maintain our *Religion* by *Cruelty*, or *Injustice*, is worse, than if we profess'd none at all. He who denies a *God*, only proclaims himself a *Fool*; But we want a name to distinguish him by, who makes *God* the *Author* of *Impieties*; or his *Religion* a *Countenancer* of *Injustice*. He who out of *Zeal* to *God*, robbeth *Cæsar* of his *Dues*, were it in his power, would de-throne *God*, and set himself up in His *Room*. *Jesus answer'd*, *My Kingdom is not of this world*. What then shall we think of His pretended *Vicar*, who impudently claimeth a *Right* to all the *Kingdoms* of this world? Who whilst he hypocritically stiles himself a *servant* of the meanest of the *servants* of *Jesus Christ*, *Usurps* the *Power* of deposing *Kings*, and disposing of their *Kingdoms*. To deal sincerely with you, I think this *Impious Practice* to be one of the most *Irrefragable Arguments*, to prove him to be *The Anti-Christ*. That whereas some have taken a great deal of *Pains*, to prove Him so, from the ob-
scure

scure Prophecies of Daniel ; And others with great Labour, and Difficulties have applied all the Phenomena, and Characters of the Apocalypitical False Prophet to the Pope ; This is a more sure, and compendious way of stamping upon him the Mark of the Beast. Christ was both a King, and a Priest. His Priestly Office, in the most solemn manner, He conferr'd upon the Apostles ; His Kingly He left where He founded It, Delegated by His Father, upon the Emperours of the world, and confirm'd that Delegation to us, by His own Obedience to Them. Now then if the Pope, out of Great solicitude for the Churches committed to His charge, makes any unjust Attempts, upon their Regalities, He strikes at the Kingly Office of Christ, and endeavours--Solve 1 John 4.3.
Jesum, the Dissolution of Jesus, as the Vulgar Translation, and those Greek Copies it follows, have it. Now since He dares not pretend to this Power immediately from Christ, for He cannot find any such Donation, amongst all the Rights, He pretends to as S^r Peters Successor ; His Indirect Power, and in Order to Spirituals will not serve his Turn. For to suppose the worst ; That the Kings of the earth should stand up, and take Council together to destroy Christs Kingdom, shall therefore his Holiness add Impiety

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to their *madness*, by *Deposing* them, and *absolving* their *Subjects* from their *Obedience*? If he does, he is so far from being *Christs Vicar*, That he is a *Barabbas*, and though he may escape, as *Barabbas* did, *Punishment* in this *Life*; yet that eternal *Vengeance* which pursues *Robbers*, and *Murtherers*, will overtake him in the other. All that the *Governours* of the *Church* can do in this *Extremity*, is to *Advise*, *Admonish*, *Rebuke* with all *Gravity* and *Humility*; to set before them the *Folly* and *Danger* of such *Councils*, and the certain *Destruction*, which always attends them. And if such, with all other *Christian* means prove ineffectual, they having discharg'd their *Duty*, must commit *Themselves*, and *Their Cause* to *God*, in *Tears*, *Fasting* and *Prayers*; And in those very *Prayers* they must remember more especially their *Persecutors*. Lastly, if *God* so willeth, in a *Patient* suffering the *Loss of Life*. These are the only justifiable *weapons*, by which the *Church of Christ* opposeth Her *Enemies*.

And now give me leave in a few words, to bring all home to our selves. None of us have been so closely *Immur'd* in our *Studies*, but we must have observ'd something of the present *State of Affairs*. How that our *Church* hath
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two *Potent*, and *Restless Enemies* to Encounter, the *Romanists*, and the *Presbyterians*, with all the *Inferior Sects*, that fight under their *Banner*. We have been sufficiently *Alarm'd* by the *Helish Plots* of the one; And we have by sad Experience felt the unsupportable *Tyranny* of the other. Yet *God* forbid, that we should serve *Them*, as they would do *Us*; *Defend Our Religion* by the same unwarrantable *Practices*, by which they would *Destroy It*. The *Reformed Religion* of the *Church of England*, as it has the most of *Primitive Purity* in *worship*, *Doctrine*, and *Discipline*; so hath it of *Christian Loyalty*, of any other Religion in the world. And 'tis our *Happiness* to live under as *Gracious a Prince*, as ever *Sway'd* the *English Sceptre*, since the *Conquest*; Who has through his whole *Reign* been more *Tender* of the *Liberty* and *Property* of the *Subject*, than of his own *Prerogative*. Whence then these *Hideous Murmurings* and *Complainings* in our *Streets*? Whence these *Daily Outcries*, and *Fears* of being led into *Captivity*? Are they not from hence, that there are a sort of *restless ungratefull* people amongst us, who under pretence of *Securing the Protestant Religion*, would ruine the *Church of England*, the *best and surest Guard* against *Popery*? Who by *wheadling* the *People*,

with the *specious Names* of *Liberty* and *Property*, would undermine *Monarchy*, the *strongest bulwark* against *Tyranny*, and *Arbitrary Power*? But is it possible, that the same *cheats*, should pass twice upon a *Nation*, in the same *Age*? Have we so soon forgot the *Miseries*, and *Desolations* of the late *Usurpation*? or being *surfited* with *Plenty*, do we *nauseate* the *Blessings* of his *Majesties* happy *Restoration*? We have indeed had our *Portion in this Life*. And our *Kingdom*, seems to have been too much of this world. Our present *Distemper* proceeds from a *Fullness of Humors*, and *Rankness of Blood*. Now if we would take the *Gentlest* way of *Cure*, we are not to let out, but *correct* and *sweeten* the *Blood*. And this in a *Moral sense* cannot be done, but by *Mortification*, by strict *Fastings*, *Watchings* and *Prayers*. Our *Kingdom* is not of this world, and all that we have to do in it, is to promote the *Peace* and *Prosperity* of it, so long as we continue in it, and to secure our own *eternal wellfare*, when we go out of it. The *Founder* of this our *Kingdom* spent much of his time in *solitude*, *prayer*, and *abstaining* from the *common converse* of the world. When He was fullest of *business*, He often went into *solitude* for *Prayer*. And when He was on the last *Stage* of
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of His Life, even at *Jerusalem*, He retired to the *Mount of Olives* to betake Himself to *Private Prayer*, and was apprehended performing the *Duty of solitary Prayer*. Let us in *Imitation of Him*, and in *Conformity to the Laws of His Kingdom*, Betake our selves frequently to *solitary Prayers*. And in our *Devout Recesses*, and *Holy Retreats* from the *Noise*, and *Impertinent business* of this world, Let us commend our Souls to God. And in our prayers bewail more especially our sins of *Murmuring* and *Ingratitude*, the Cause of our present *Distractions*, and which will, if not repented of, *Involve* us in a more *Terrible Destruction*, than the utmost *Rage* of our *Enemies* is able to effect. But most especially let us pray for the *safety* of His *Majesties Sacred Person*, and the *Long continuance of His Life*; for the *Peace of Jerusalem*, and the *Prosperity of Sion*. That He would confound His *Enemies*, and make all His *Royal Friends* to *Rejoyce*. That He would deliver the *Innocent* from the *Oppressor*, and bring the *perjur'd man* to condign punishment. That He would preserve the *purity of the Religion* establish'd amongst us, from *Superstition* and *Enthusiasm*. In a word, That He would infuse *Grace* into all our *Hearts*, that we may in all things walk worthy of our *High calling*.

A Sermon Preach'd

calling, and shew our selves Loyal Subjects of Christs Kingdom, by our stedfast Obedience to our Supreme Governour the King, and to all Subordinate Magistrates, as sent and Commissioned by Him. That so with S^t Luke, whose Praise is in the Gospel, and all the Glorious Army of Saints and Martyrs, we may at length Arrive at the Kingdom of Heaven. Amen.

The End.

A

A S E R M O N

Preach'd before the

Univerfity

O F

C A M B R I D G E.

S^t John 18. 36.

*---If my Kingdom were of this world, then
would my fervants fight that I should not
be deliver'd to the Jews.*



IN the former part of the verſe
Chriſt declares his Kingdom
not to be of this world; which
Declaration is here confirm'd
by a reaſon drawn from the
Nature and Practice of the
Kingdoms of this world; which ſhould be
to defend their Kings, as to the immunity
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and safety of their Sacred Persons; so likewise in the free exercise of their just Rights and Prerogatives; whensoever one, or the other shall happen to be invaded, either by Faction from their own Subjects, or Violence from foreign Enemies. Kings by their Coronation Oaths, have made themselves Accountable to God Almighty, and Him alone, if they fail in their Duty of defending the Liberties and Properties of their People: for which reason they ought to be the more circumspect in their ways, for as much as the Divine vengeance is more to be dreaded, than any which the strongest arm of flesh can inflict. And the People have indispensably obliged themselves by Oaths of Allegiance and Fidelity, to afford them such Assistance both from their Persons and Estates, as shall be judged convenient and necessary for the maintaining their Crowns and Dignities. In this mutual Assistance and Confidence of each other consists the Beauty, Strength and Safety of Government; Without which a King would be no better than a piece of Gaudy Pageantry, set up to be gaz'd on, and pull'd down by every Caprice of the Multitude: And the People would be depriv'd of the Benefits which they might reasonably expect to enjoy under the Government. Our Saviour then infers by a Logick very
proper

proper and concluding.---If my Kingdom were of this world, then would my servants fight that I should not be deliver'd to the Jews---If the Kingdom, which I have been promoting ever since I was born into the world, but more especially these three last years of my Reign, were of the same nature with the Kingdoms of this world; then would my Subjects draw their swords in my just defence, and not suffer me to be thus basely betrayed, and deliver'd into the hands of my insulting Enemies the Jews.

The words then of my Text, without force or wresting, afford these three following Positions.

1. That 'tis Lawfull and the Duty of Christians to draw their swords in defence of their Sovereign.

2. That 'tis not Lawfull but highly impious in Christians to Rebel against their Sovereign, or disturb the Government, under the specious pretence of defending their Religion.

3. That 'tis the Duty of Christians patiently to suffer for their Religion, if it be their Lot to fall into persecuting times, and this in most cases the best, and in some the only Remedy left them.

1. I begin with the First Position. That 'tis Lawfull and the Duty of Christians to draw their swords in Defence of their Sovereign---If my Kingdom were of this world, there

would my servants fight that I should not be deliver'd to the Jews----Whereby the King of Heaven, and Prince of Peace approves of the Practices of the Kings of the earth, who have their Guards to defend their Sacred Persons; Their Armies to oppose and subdue their Enemies. Whereby He gives a Commission to all Christians to fight for their Lawfull Sovereigns, and to lay their Enemies prostrate at their triumphant feet. It was therefore a rash Determination in *Tertullian*, from our Saviours command to *S. Peter* to sheath his sword, to infer it unlawfull for Christians at any time to draw theirs. And 'tis highly culpable in his followers, from this one instance to conclude all warfare Criminal, as if Christ had hereby disbanded all Christian Soldiers. What is this but to make Christianity a prey to the Unsatiabable, a laughing-stock to the Insolent, to prostitute the Lives and Fortunes of Christians to the pleasure of the Outragious, and to make Christian Kings of all men most despicable; if it were not Lawfull for them to repel Injuries by open Force, when all other means prove ineffectual. This were to deprive Subjects of the opportunities of shewing their Loyalty; of the Rewards due to those who bravely venture their Lives to relieve Widows, Orphans, or any that are unjustly oppress; to defend Churches and the Sacred

Sacred Revenue from avaricious and sacrilegious Hands. This were to blast the Laurels of so many Christian Kings, as got Renown in their glorious Attempts against the Barbarians.

But that the Equity of Christian Arms is establish'd upon the Gospel; appears in that *S: John Baptist*, though under the most rigorous exercise of a Spiritual Life, did not command the Soldiers, when they enquired of Him of the means of salvation, to lay down their Arms, or desert their Colours; But only to be contented with their pay, to abstain from Violence and Unjustice, *i. e.* That they should not abuse their power into Tyranny, and make their strength the Rule of their Actions. Because also the Apostle saith, the Magistrate *Beareth not the sword in vain*; which He must do if it were not Lawfull for him sometimes to draw it. Because Christ commanded *S: Peter* to put up his sword, thereby to give a check to private Revenge, shall it not therefore be Lawfull for Magistrates to draw theirs, to retaliate Publick Injuries? Therefore as to those Sayings of some ancient Fathers, which are urg'd by some to oppose the Lawfullness of Christians going to War,

1. 'Tis answer'd, First, They only shew the Opinions of some Private Doctors, and not the sense of the Catholick Church; That they

were such Doctors as affected an harmless kind of singularity, and lov'd to be reputed the Founders of some more Sublime and Magnificent Opinions; as *Origen*, *Tertullian*, &c. Lastly, That they were not always consistent with themselves, as will appear to any one who shall compare their Writings on this Subject.

2. *Secondly*, The Primitive Christians did often times refuse, at least decline, Lifting themselves in the Wars, by reason that the circumstances of the times wherein they liv'd, did oblige them to such conditions as were not so well consistent with their holy Profession: so *Josephus* tells us the Jews desired an exemption from Military Expeditions, least by their being in conjunction with Aliens, they should not be able punctually to observe the Rites of their Law, for they might be compell'd to bear Arms on the Sabbath, or in their marches exceed the journey of that day. The like Dangers *Tertullian* might object to the Christians against the Wars of his time. *Non convenit sacramento divino & humano, signo crucis & Diaboli, castris lucis, & castris tenebrarum*: in my Opinion, saith he, your Baptismal Vow and the Military Oath are not consistent, neither can ye fairly bear the sign of the Cross and the *Roman* Ensigns, alluding to the Oaths which the Soldiers were

*Tert. De
Ido. Cap.
XIX.*

were injoynd to take by the false Gods ; whose Images probably they wore in the Banners.

3. *Thirdly*, Let it be considered that the Primitive Christians were inflam'd with so much Zeal to all Holy and Sublime performances ; that with them Evangelical Counsels had the force of Precepts. They esteemed nothing difficult which tended to perfection. In which persuasion they exhorted to cœlibacy, forbid second Marriages, refused all places of Dignity and publick Trust ; some of them understood that place, *swear not at all*, in a Literal sense ; they oftentimes chose rather to loose their right, than go to Law, and thought it praise worthy in Christians to abstain as well from sharing in the Triumphs of War, as the pleasures and profits of Merchandise. Not that they look'd upon these as forbidden by the Law of Christ, but because in their exalted Judgments and pious Raptures they thought the contrary more rewardable and highly acceptable to God. As for those places of Scripture which seemingly forbid all kind of Revenge or Resistance ; which recommend the suffering of injuries and indispensably injoyne Beneficence, Love and mutual Friendship. When they are well consider'd, they imply no more, than a prohibition of private Revenge,
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Isa. 2. 4.
Micah 4. 3.

of Inferiors resisting their Superiors, of one Christians going to Law with another upon frivolous matters, especially when there may be danger of giving offence to an unbeliever: or else they are to be look'd upon as extraordinary counsels to some men, who by reason of the Dignity of their Function are obliged to higher and more exemplary Acts of Piety. Lastly, as to that famous Prophecy of *Isaiah* which without doubt relates to Christs Kingdom, and is thus recorded; *They shall beat their swords into plow-shares, and their spears into pruning-hooks; Nation shall not lift up sword against nation, neither shall they any more learn war.* It must either be understood conditionally, that such indeed should be the happy State of the world, would all men embrace and practise the Christian Religion. For then there should be no more Wars, or rumours of Wars; *Janus's* Temple should be for ever lock'd up, and an universal Jubile should overspread the face of the earth: or else if you will have it understood in a Literal sense, we are yet to expect and pray for the joyfull accomplishment of it, as we are for the general conversion of the Jews, and the coming in of the fullness of the Gentiles. To conclude this point, all Ages do agree in the Lawfullness of a War, where there is the Authority of the Prince, a just cause,

cause, a good intention, and where only war-rantable means are used for the obtaining the End.

But I think I might have saved my self the trouble of proving my first Position, for though some of the ancient Fathers might be so nice and scrupulous in this matter, that they could not upon any terms be persuaded to go to War, least they should be forc'd to shed the blood of others, though they were most generously prodigal of their own; our latter Ages have produc'd Christians of a more sanguine complexion, and war-like principles: our modern Gospellers [following the steps of their Captain *Ignatius Loyala*, who instituted a Religious Order according to the Discipline which he had learnt in the Camp] having it seems received clearer Illuminations, and larger Commisions, than the prime and immediate Apostles of Christ, have thought it expedient to propagate their Religion *Vi & Armis*, and to trust more to the material than the sword of the Spirit; for why should not *Knox* enter the List, who was a Ringleader of those commotions in which he had miserably involv'd his Country? or why should *Calvin* or *Beza* be excus'd, who have left behind them Positions to justify the Proceedings? For their tumultuous and inormous Practices are no

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Judg. 5. 23.
 Psal. 105.
 15.

more a-kin to the regular, peaceable and autorative Reformation of the Church of England, than *Babel* is to *Jerusalem*. Now as Quarrels about Religion are of the highest and nearest concern, so if once they come to be decided by the Sword, we shall find them attended with the most dire and hellish outrages. If *Curse ye Meroz* be the word of Command, *Touch not mine Anointed, and do my Prophets no harm*, will be found but a weak defence, for Crowned Heads, and Pastoral hands. And we have by sad experience learn'd that those peacefull Ministers of the Gospel, [as they hypocritically stil'd themselves] whom the Sacred *Oaths* of Allegiance and *Supremacy* could not oblige to take up Arms in the Defence of a most Gracious afflicted Prince, did nevertheless Preach Sedition, and sound Rebellion so loud from their Pulpits, till at last they were able to form their deluded Disciples into a Religious Army, who under the holy cheat of fighting the Lords Battels, setting King *Jesús* on his Throne, establishing the Purity of the Gospel, and purging away all Superstition and Prophaness; barbarously murdered his Anointed, spilt the blood of his Prophets, laid waste his Vineyard, polluted his holy Altars, and turn'd his House of Prayer into a Den of Thieves; who rob'd God of his

his worship, the right Heir of his Kingdoms, and the Church of Her Revenues. And because we have such manifest Proofs, that the restless Enemies of our King and Church, are ready to act the same Tragedy over again, it cannot be unreasonable to consider my Second Position--*That 'tis not Lawfull but highly impious in Christians, to Rebel against their Sovereign, or disturb the Government, under the specious pretence of defending their Religion.*

2.

And this Position is usually prov'd from the truth of another more general, viz. That it is not Lawfull upon any pretence whatever to resist the supream Power; and This commonly prov'd from the Law of Nature, from the Law given to the Jews; but more especially from the Evangelical Law, and the Practice of the Primitive Christians; which will be found the best interpreter of those places of Scripture, which command absolute Obedience, and which, though there were no other argument, does sufficiently confute all those pernicious Proviso's, audacious Limitations, all those Pretences *in Ordine ad spiritualia*, that Subordination or Coordination of Power, the resolving it finally into the People, at least making it accountable to the Inferior Magistrate; in short all those monstrous Schemes and Deformities of Government, which either Rome,

Geneva, Scotland, or the Republicans of England have sent forth into the world, to the scandal of the Authors and the Christianity they profess. For if the Precepts of Obedience are made Sacred by the forementioned indispensable Ties, then are they least of all to be violated upon the score of Religion.

1. *Because, 'tis impossible for any Power upon earth either to force his upon, or take my Religion from me.* Consider then with your self how you will ever be able to expiate the impiety of resisting the Magistrate, under pretence of defending that, which is not in his power to take from you. Is the command of Subjection which *S^t Paul* hath made Sacred upon a twofold ac-

Rom. 13.5. count, *Wrath and Conscience*, to be trifled with-
all? will you stop your ears against the charms of Conscience, and provoke the Wrath of him, who *beareth not the sword in vain*, for nothing at all? Or rather is not the Religion, about which you make such a clamour, only some outward hypocritical Profession, some Politick Disguise to advance your self, by pulling down those who are set over you by the Lord? Is not the Liberty you contend for, Licentiousness, a freedom to do what you list? The Yoke you would throw off, that of Order and Obedience? Would you not exchange Decent, significant Ceremonies, for rude unseemly Gestures? Would you not
turn

turn Godly and Primitive Discipline, into Anarchy, or Tyrannical impositions? Sound and ancient Doctrine, in all points agreeable to the written word of God; into novel, enthusiastick Divinity? Inspired stated Prayers; into vain Repetitions, extemporary and yet laborious effusions? And instead of a Reverential and awfull Administration of the Holy Sacraments; would you not introduce obscene Dippings; and take the Cup of Salvation with less Ceremony, than if you were only drinking in *Piam Memoriam* of some Deceased Friend? If this be the Religion for which you expresse so sensible a Tenderness; it were better suppress't, than tolerated. *But pure Religion and undefiled before God and* James 1.27. *the Father, which is to visit the fatherless and widows in their affliction, and to keep your self unspotted from the world. Which is to relieve the oppressed, feed the hungry, clothe the naked, visit those that are sick, and in prison; which is to live Godly, Righteously and soberly in this present world; which is to honour the King, to fear and love God, above all things, and your Neighbour as your self; which is that of the heart and not of the tongue only, is such a Religion as no Power upon earth can take from you. I will suppose the worst that can be supposed, That the Civil Magistrate should be so impious, as to forbid the worship of the true God, and command the Adoration of an*
F 3 Idol;

Idol; make a Decree against the *Bible*, and establish the *Alcoran*. His Impiety does not cancel your Obedience, or Legitimate Rebellion. Here 'tis that the derided Doctrine of passive Obedience takes place; neither will the Leviathans wicked Evasions stand you in any stead. The Retaining God in your heart, whilst you deny him with your mouth, will not serve your turn; neither can you excuse your self, by resolving the Guilt of your Apostacy, into the Authority of the Commander; you must obey God, rather than man, by sustaining the utmost that man can inflict, for Gods sake. This must be acknowledg'd a very sharp, and grievous Tryal, yet no more than has been born, by others before you; for we have read of

Dan. 6. 16. *Daniel in the Lyons Den, Because he would not obey the Idolatrous Decree of Darius; of his three com-*

Dan. 3. 20. *pansions in a burning fiery Furnace, because they would not worship the Golden Image Nebucad-nezzar had set up: And we solemnly commemorate in our daily Office, the Goodly Company of the Apostles, and the Noble Army of Martyrs. We have heard that the mouths of Lyons were stoppt, the Flames of fire quench't for the wonderfull Deliverance of the former, and what is yet more to be had in Admiration, two impious Idolatrous Kings converted by their Heroick Constancy; And that*

that the later glorified God by their Deaths, and for a recompence receiv'd a Crown of immortality. And to be sure the precious Bloud, of those Martyrs of the first Magnitude, became the fruitfull seed of the Church. In short, Religion is an inward Principle, and keeps its chief Residence in the Minds of Men; and they may as well have their Understandings ravish't, their Wills forc't, as be depriv'd of it. The Professors may, but the Faith it self cannot suffer violence from men. Rational Motives may persuade; a Vision from above may enlighten; a Voice convert; the cooler Breathings of Heaven, the Gentle and Kindely Inspirations of the Spirit may captivate those understandings, Subdue those refractory Wills, which are Proof against all external Force, and defie the utmost Rage of Men. 'Tis as much beyond the Power of any Tyrant upon earth, to impose any One single Article of Faith, or make me embrace his Religion in the Gross, as 'tis for him to impart an Identity of Thoughts, or an Individuation of Souls. Let no man then dare to Rebel under the specious pretence of defending Religion, for that cannot be taken from Him. And after all let it be added for our comfort, If our Religion be that of the One, Holy, Catholick and Apostolick Church; If it be
that

that which our fore-Fathers learn't from the Apostles, which the Apostles learn't from Christ, which Christ learn't from God, as I am firmly assured Ours of the Church of

Matth. 16.
18.

England is ; Then 'tis founded upon a Rock, against which the Gates of Hell shall never prevail; 'tis Christ's own promise, and He hath hitherto made it good in all Ages of the world, and will do unto the Consummation thereof; when the Spouse shall meet her glorious Bridegroom and be presented to him without spot or wrinkle.

2. *'Tis not Lawfull, but highly impious in Christians to Rebel against their Sovereign, under the specious pretence of defending their Religion, because thereby some of the most Fundamental Points of Christianity are overthrown. There is nothing more contrary to the Laws of Christ, nothing forbidden under severer Penalties than Rebel-*

Rom. 13. 2. *lion; He that resisteth the Power, resisteth the Ordinance of God, and they that resist shall receive to themselves Damnation. There is nothing more agreeable to the Laws of Christ, nothing encouraged with more glorious Rewards, than suffering*

Matth. 5. 10. *for Righteousness sake. Blessed are they, who are persecuted for Righteousness sake, for theirs is the Kingdom of Heaven. If then we resist the Higher Powers, under pretence of securing Religion, we fall under the Damnation of the worst of Rebels, and lose the Reward*

ward of the most Noble Martyrs. He that raiseth Parties to promote Sedition, and disturb the Peace of the Civil Government, is a Traitor to Christ, a Deserter of the Cross, a Subverter of His Kingdom, and were it of this world, would endanger its final Overthrow. If any crime of this nature had been prov'd against *S: Paul* when He stood before the judgment seat, not *Felix*, but He himself must have trembled at the sight of his Accusers. And how would the rest of the Apostles have been confounded, when they were brought before *Governours and Kings for his Name*, had they been found guilty of Plots against the State, or putting the world into an Uproar, as was falsely laid to their charge? For might not the Judges before whom they stood, have given them this, or the like Reproof? You who call your selves the Disciples of that Master, who taught *Blessed are the Peace-makers*, *Matth. 5. 9.* do you disturb the Government? You that pretend to be the Subjects of that King, who renounc'd all earthly Sovereignty, do you Tumultuously affect Dominion? Your Master commanded you to *Render unto Caesar* *Mark 12.* *the things which are Caesars*, and do you withhold *17.* from Him the just Tribute of your Obedience? Next the Miracles which He wrought, his peaceable conversation, his ex-

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emplary Patience, his Precepts of Obedience had almost persuaded us to turn Christians; But hearing of his unexampled Charity and humility, in praying for his very Crucifiers, when He hung on the Cross, we could not but altogether confess that He was a very just and Holy Person. But what perverse followers are ye of so good a Master? What a scandal to his Cross? and contradiction to your Profession? And were He now upon earth He must either disown his own Doctrine, or you for his Disciples? Your turbulent Behaviour hath justly provok'd *caesar* to unsheath his Sword of Justice, to deliver you over to the Executioners. His Consuls have Rods for the Backs, and Axes for the Necks of you the vilest of Impostors. And you deserve to be treated with greater severity, than any other sort of Enemy. The rude *Scythians* seem more capable of the Emperours Clemency, for they profess cruelty; Outrage and Barbarity by long custom are become natural to them. But for you who profess Gentleness, Civility and Condescension; who pretend to know nothing
 1 Cor. 2. 2. save *Jesus Christ and him crucified*; who to assure the Empire of your Loyalty and Fidelity have inforc't Obedience upon a Principle of *Conscience*, as well as *Wrath*, and entail'd eternal Damnation upon the violation of it; who

who to assure us, that you had no sinister
 Designs upon the Estates of other men,
 have forsaken your own Possessions; for you
 at last to be found guilty of Insurrection,
 Tumult and Violence, makes you fall more
 unlamented than *Catiline*, or the most cursed
 Conspirators ever did. In short, you have
 done what in you lay to make good the
 Treasons which were falsely laid to your
 Masters charge; much more than the
 Scribes, Pharisees, chief Priests and Lawyers,
 those *Crafty Managers* of his Tryal, were able
 to do. I know not what Evasions may
 have been found out since by the *Theologo-*
Politico's of our Age; but sure I am the A-
 postles could never have avoyded this just
 Reprimand, for they had every one of them
 fall'n under that worst of Condemnations,
ex ore tuo serve nequam, out of thy own mouth thou Luk. 19. 22.
wicked servant thou art condemned.

Thirdly, 'Tis not Lawfull, but highly impious for
 Christians to Rebel against their Sovereign, disturb the
 Government, or use violence under the specious pretences
 of securing their Religion, Because It ought to be pro-
 serv'd and continued in the world, by the same me-
 thods it was at first propagated. Now setting a-
 side those mighty Works which our Saviour
 wrought to convince the Jews, that He was
 the true Messias, whom their Prophets had
 foretold should come into the world; and

the Heathens, that He was a Person of greater worth, acted by a more Divine Principle, than any of their most celebrated Masters of Wisdom : Setting aside this his Divine Power ; What was there that did more recommend his Religion to the world, than the kind Aspect It had towards the Peace and Prosperity of the Empire ? Than the security It gave to the Civil Magistrate by the Obedience it taught ; and the Protection it might reasonably hope for under them, by a Practice conformable to that Doctrine ? This consideration makes it a greater wonder to me, that the *Roman* Emperours held out so long before they yielded Obedience to Christs Sceptre, than that *Constantine* the Great came in so early to make good that

Isa. 49.23. Prophecy, *Kings shall be nursing Fathers, &c.* Among all the Arguments which the Noble *Apologists* used to persuade the Emperours, and their Ministers of State to forbear persecuting the Innocent Christians, produce me one which carries the least shew of menace or force along with it ; when they had both Numbers and Arms to have disputed their cause. O let not the Example of the noble *Thebean Legion* ever be forgotten. They persuaded them that it was for their safety to cherish and protect such Subjects, as gave such daily Instances of their valour by suffering

suffering joyfully the most cruel Deaths, that it was for their Interest, as well as their Glory to embrace that Religion, which bred such couragious and yet such Obedient Loyal Professors, who could endure the most exquisite Torments rather than deny their Religion, because they knew if ever they rebell'd, their Master would deny them. Among all the Antidotes which they prescrib'd against the Contagion of Hereticks, shew me one that has the least composition of Force or Violence in it. They endeavour'd to convince them, [the Hereticks] from the Authority of Christ, the Apostles, and the Deference paid to the Apostolical Churches; the Novelty of the Hereticks Doctrines; their palpable Corruption and interpolation of Scripture; their irregular Lives, and Scandalous Dissentions; the Unanimity of Catholicks, the consent and Harmony of their Doctrines, and the sufficient knowledge they had of the Apostles, and first promulgators of the Christian Religion, and the sufficient Instruction which the Apostles receiv'd from Christ. These were some of those wholsom Remedies which they thought fit to prescribe against the Hereticks of their times. And happy had it been for Christendom, if none of a different nature had been made use of

since, only those enforc't by Civil Sanction : for what has *Rome* got by her modern bloody Inquisition ? Or *Geneva* by her Tyrannical Ulurpations over the Consciences and Common Liberties of mankind ? What did the Council of *Constance* get by their uncanonical, treacherous, cruel proceedings against those poor men, *Jerom* of *Prague* and *John Hufs*. Their putting the later to death contrary to promise and the publick Faith, widened the Schism, brought an odium upon the Council, and they will never be able to wash away the stain of so Barbarous an Act. They seem'd indeed sensible of it when 'twas too late, for in the Ample-safe-Conduct granted in the XVIII Session of *Trent*, under *Pious* IV, they recede from the Practice and Decree of *Constance*, or of any other Council prejudicial to safe Conducts. But then they mince the matter in these words, *In hac parte, & pro hac vice derogamus, &c.* So that even this Recession was rather extorted from them, by the necessity they lay under, than any willingness in those pretended Infallible Doctors to retract, or own that they had done amiss. 'Tis true, He who renounc'd all Sovereignty here on earth, that so the Princes and Emperours of the world might have no suspicion of Him or his followers, did nevertheless keep his Religion under his own

own Cognizance, and exempt It from their Jurisdiction; for he did not only teach, promulge and practise it in opposition to the Laws and Customs then receiv'd, in the very face of the Magistrate; but moreover encourag'd his Disciples to the like confidence and Resolution. He foretold them that they should be *brought before Kings, and Governours for his name*; before the *Jewish Sanedrim, and Roman Tribunals* to bear Testimony to the Truth; but bids them not be dismayed, for He would be their Advocate, and defend both them and It against all Opposition. Not that hereby He grants them a Licence to Rebel, to violate their Duty to the Publick, in defiance of the Magistrate, but only Instructs and encourages them in their Duty to God, in despite of sufferings. *He bids them not fear them, who can only destroy the Body, but rather Him who can destroy both Body and Soul in Hell.* Thus they learn't Christ, and thus they taught others Christianity. Thus Christianity at first set out, and accordingly found Reception in the world; thus it made a glorious Progress, and thus it shall finally Triumph over all the Powers of Darkness. Which ushers in my Third and last Position, *That 'tis the Duty of Christians patiently to suffer for their Religion, when 'tis their Lot to fall into Persecuting.*

Math. 10.
18.

Luke 12.

43 5.

3.

tuting times, and this in most Cases the best, in some the only Remedy left them. For hereby we give the Dearest Pledges of an unfeigned Love to our Master; that we have not only followed Him for the Loaves, for any secular Ends or Advantages. Hereby we make a Publick Declaration of the Sincerity of our Hearts. Hereby we give the Noblest Proof of the Truth of our Religion. Hereby it appears we are true Disciples, when we can take up the Cross and follow Christ, in the most difficult, but most heroick Act of the Christian Warfare. Hereby we shew that we have escaped the Pollutions of the world, and that the Glory of God, and our own Salvation hath been our Chiefest Aime. Yet this Position however true in it self, seems of very hard Digestion to our corrupt Natures. And this is the true Reason why our Dissenters of late have made such Dismal Out-cries, such *Dire* Presages, and still continue to Alarm the Nation with Fears, I hope, of their own Creation. And therefore I shall be very short with them. The Religion for which they express so great Concern, and about which they make such a stir, that Heaven and earth have been disturb'd with their Out-cries, is either from God, or from Men. If it be from God, He will either defend it from Persecution, or else by His mighty
Power

Power enable the Professors patiently to suffer for it. And which way soever shall seem best to his just Providence, is fittest and most profitable for us. And so we are safe. If it be from men, 'twill come to nought; 'tis mutable as all other humane Institutions are; and will rather veer to the Religion of the State, than undergo the least Tryal of Persecution. And 'tis to me a manifest sign that those men who cry out so much of Persecution before hand (And amidst the full Enjoyment of a dangerous Liberty) as if they had a Faggot already Flaming in their Breasts, never intend to resist unto Bloud, or undergo the fiery Tryal, if they should be really brought to it. Their Religion is too Voluptuous, and the Professors of it too Effeminate to court Martyrdom. Let them choose which Part of the Dilemma they please, and they are for ever silenc'd. If then sober Advice might take place, I would entreat them in their Zeal to Religion, not to disturb the Peace of the State. In their Fears of Persecution; not to betray and desert the Cross of Christ. In their just Exclamations against the Superstitions, and Idolatries of the Church of *Rome*; not to make Shipwreck of the Catholick Faith, in a willfull Separation from their Mother the Church of *England*. Let them not out of a com-

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mendable

mendable Indignation against the wicked and Hellish Practices of the *Romish* Emissaries to establish the *Popish* Religion, become Guilty of the same in an Obstinate, Illegal, Unchristian Defence of their Own. And if any one think I injure them by this Advice, for I confess it implies a Guilt of the mischiefs caution'd against; I recommend to his serious and impartial Perusal several late Collections publish'd from their Originals. And there He will find that the most pernicious Doctrines laid down by the Jesuits in their Morals, are to be match't, if not out-done. For there He will find a Dispensation for Oaths taken; Licences to take contrary Oaths; Equivocation, Lying, Perjury, recommended. There He will find that the Saints alone had a Right to inherit the Earth; that the wicked might be Slander'd, Plunder'd, Murthered; and all this under pretence of doing God good service. There He will find Persecution, Rapine, Sacrilege Preach'd and practis'd. There He will find speaking evil of Dignities the Holy Idiom, and priviledg'd Language of the Godly. There He will find, the Murther of Kings encourag'd, effected, justified; in short, for I delight not to dwell on so ungratefull a Subject; there He will find all the most consummated Villanies consecrated,

ted, which were in the power of the Sons of Perdition to Act, since the shedding of the *Bloud of Righteous Abel*, unto the *Murder of Righteous King Charles*, and so down to this very day. But thou, O Holy Christian, who art so indeed, and not in outward shew only, as thy heart bleeds within thy Breast, to think that there should be such Miscreants; that all that name the Name of *Jesus* should not depart from such horrid Impieties; so thou knowest it to be thy Duty to follow thy Master in the several steps of his Life; to Fast with him in the Wilderness, as well as Feast with Him at the Marriage in *Cana*; to watch and pray with Him in his Agonies in the Garden, as well as dwell with Him in his Glorification on the Mount; to act a part with Him in his Tragedy in the High Priests Hall, as well as attend Him in his Triumphs to *Jerusalem*. Thou knowest it to be thy Duty not Only to accompany Him to the Judgment Hall, but moreover, to *Mount Calvary*, and there to die for Him, who suffered the most dolorous Death for thee. And thou art invited hereunto by the Example, and Precept of *Jesus* the Captain of thy Salvation, and Finisher of the Faith; His Glorious Company of Apostles, His Noble Army of Martyrs, who in all Ages have finish'd their

Course, fought the good Fight, and receiv'd a Crown of Righteousness. Thou canst pity those who laugh at the Doctrine of passive Obedience, and conclude their Religion false, which will not sustain suffering for *Christ's* sake. In a word, thou art resolv'd in the whole course of thy Life to maintain the *Wisdom of the Serpent and the Innocency of the Dove*. *Jesus answer'd, my Kingdom is not of this world, if my Kingdom were of this world then would my servants fight, that I should not be deliver'd to the Jews.* Upon the whole matter, give me leave to make these following Observations and conclude.

Matth. 10.
16.

I. That we do not sin against the Rules of Christian Patience, if we Defend our selves when brought before Magistrates; for though *Christ* willingly submitted to the Sentence, yet He carefully acquitted Himself of the Treason laid to his charge. This is confirm'd to us by the Practice of the Prophets *Elias, Jeremias*; the Example of the Apostles, particularly Saint *Paul's*, who appeals to the *Roman* Laws; *Elies* to their Guards for Protection against his Conspirators; and did not disdain even Humane Policy, for He divided the Multitude, made the Major Part of

of his side, by Crying out, *Men and Bre-* Act. 23. 6.
thren I am a Pharisee, the son of a Pharisee, of
the hope, and Resurrection of the Dead, I am called
in question.

2. That since Christ's Kingdom, is
not of this world, that therefore we
should not immoderately thirst after
Riches, or affect Glories and worldly Great-
ness.

3. We must not take it heinously, if
in perilous circumstances we should be
betrayed by our friends, or deserted by
those from whom we expected Pro-
tection; for this was our Masters case,
betrayed by one Disciple, forsook or
denied by the Rest; by *Pilate* deprived
of the common privilege of the Law.
He who before had furnish'd his Enemies
with a Band of Ruffians to apprehend
Him, denies Him common Justice from
the Bench for fear of displeasing the
Jews.

4. This place gives us comfort in our
greatest and most publick Calamities, for
since *Christ's Kingdom is not of this world*, It
shall never be overcome or destroyed, by

all the united Forces thereof. Heaven and earth shall pass away, but Christ's Throne is establish'd for ever, *His Dominion is an everlasting Dominion.*

Psal. 145.
13.

5. Lastly, This place manifestly reproves those who have so long boasted themselves Christ's Vicars, for He whom they pretend to represent declares His Kingdom not to be of this world. But they usurp to themselves the Kingdoms of this world, dispose of them at pleasure; as if *that prophecy---They shall Bind their Kings in chains*, did literally appertain to them to fulfill. By this their wicked and Audacious Practice, how ill do they prove their Title to Christ's Vicarage? Do they not rather shew whose servants they are, *viz. His who proudly said, All these things will I give thee, If thou wilt fall down and worship me?* for by the *Vanity and Pageantry of a Pompous Religion*, adorn'd with the false *Glories* of this world, they have bewitch'd too Great a Part of the *Nations* of the earth; for I dare boldly say, that the *Doctrines of Image-worship, Invocation and Adoration of Saints, Indulgences, Purgatory, Prayer for the dead*, as they are practis'd in the *Church of Rome, Transubstantiation, Participation in one Kind, Papal Supremacy*; the making which necessary *Conditions of Communion*, justifies us, and laies the *Schism* at the *Imposers Door*;

Psal. 149.
8.

Matth. 4. 9.

Door; I dare boldly affirm that they are fond Things, vainly feigned, that they are contrary to the Simplicity and Truth of the Gospel, that they have no better support, than Credulity, Force, Falsification of Antiquity, humane Roman-tick Tradition, or the Pride and Covetousness of the Ecclesiasticks. Indeed, I never thought those the most Eloquent Preachers, who can call Whore, and Antichrist loudest; and perhaps 'tis not necessary that all our Sermons should be turn'd into invective Harangues against the Idolatries of the Church of Rome; but it has often griev'd me to think that St Peters Successour, hath made that Title so much his own, as to endanger Mahomets Claim; that a Mother Church should be so leudly fall'n from that Gravity, Purity and Chastity which in St Pauls time, and some Centuries after, she so eminently possess't. I have always thought I might discharge this part of the Ministerial Function, as much to the benefit of Souls, in pressing upon them the Duties of Love and Obedience, in Defending the Doctrine, Government, Solemn and Publick Prayers of the Church of England, in whose holy Communion I do believe Salvation may be had with greater Certainty, than in any other Church of any Denomination whatsoever. To conclude, The Kings of the earth shall stand up, and take coun- P^{sal}. 2. 2.
sel together against the Lord, and against His Anoin-
ted.

ted. Which Prophecy implies that Christ shall be a King, and that the Kings of the earth would conspire the Ruine of His Kingdom. And this is the true ground of all those dire strifes and contentions which have fill'd the world about the Christian Faith. *Luk. 19. 14.* *Because they will not have this Man to Reign over them.* For this reason the Jews conspired the Death of Christ; they pretended indeed to the *Romans*, that He intended to set up a Fifth Monarchy; but the true reason was, because He did not answer the fond Character which they had fram'd of their Messias; therefore they would not submit their Stubborn Necks to his easie Yoke; the *Romans* afterwards thought to have ruin'd His Kingdom, by a total Massacre of his Subjects, and they also pretended reasons of State. But the true reason was, they could not comply with the Doctrine of the Cross; which they thought would interrupt their pleasures, and Eclipse their Greatness. And at this day how is the world divided about the great Business of Salvation. The *Turks* would ascribe this glorious work to their false Prophet *Mahomet*, and the Jews expect Salvation from an imaginary Messias yet to come, and Christians are too much divided amongst themselves. But after all, Christ will accomplish

plish the End of His coming into the world, which *was to bear Testimony to the* John 18.37. *truth*; He will distinguish between the true and the false Believers; And His Kingdom shall at last shine forth in an utter Abolition of the Kingdom of Darkness. I have only this to add further: Be the times never so perilous, our dangers never so great, next the Protection of the Almighty, a Christian Holy Life, our stedfast Obedience to the King, Conformity to the Church, will be found our surest Refuge. For the King cannot, will not forsake that Faith of which He is the glorious Defender; nor those Subjects, who by the Tenure of their Religion think themselves obliged to defend Him with their Lives and Fortunes. And of this we, as well as the rest of the Nation, have had a very late confirmation in His Majesties Gracious Reply to that Eloquent and truly Loyal Speech made in behalf of the University. To which His Majesty was pleased to answer, *That He was fully satisfied of the Loyalty of the University, and that*
I He

He did not at all doubt but we would always act according to what we there declared. His Majesty likewise told us, That He would constantly Own and Defend the Church of England, as by Law established. This He bid us be assured of, for He would be as good as His word, whatever Representation, either had, or should be made of Him to the contrary. Being farther pleased to add, That there was no other Church in the world that Taught and Practised Loyalty so conscientiously as that did. O Let us and all that hear me this Day make good this gracious Opinion which His Majesty hath conceiv'd of Us and Our Church. That so both King and People supporting each other, and Both uniting in an Holy Conspiracy for the good of the church, We may yet Emerge a Glorious Flourishing Kingdom, to the utter Disappointment and Confusion of all our Enemies, whether Papists or Fanaticks, whom God in his infinite Mercy either convert, or in His Infinite Power bring to Condigne Punishment; that so

before the University.

59

so Justice may be no Longer *Obstructed*, but
that *Righteousness* and *Peace* may joyn in an
Holy Kiss. Amen.

The End.

27

before the Emperor.

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